A.

TO ALL PEOPLE

That profeſs the Eternal

TRUTH

OF THE

Living GOD,

THIS IS

A true and real demonſtration of the cauſe why I have denied, and do deny the Authority of *George Fox*; which is the original ground of the difference betwixt us, whatſoever may be pretended or deceitfully alledged againſt me, which I do in ſimplicity deſire Friends to peruſe impartially, and weigh in the ballance of Equity; that they may clearly diſcern, and ſenſibly feel the depth of the ground of the matter in difference betwixt us, that ſo none may be blinded through falſe pretences or vain reports, but that every particular in *Iſrael* may ſee and perfectly know the Truth, before they judge of this matter.

This is only to go amongſt Friends in all Countreys, Nations and Iſlands where George Fox's *Papers of Enmity againſt the innocent hath paſſed.*

Printed in the Year 1663.

Dear Friends in truth,

BEfore I proceed to ſignifie the ſeveral cauſes which I believe and know to be the chiefeſt ſubſtantial matter of the ground of *George Fox*'s diſowning of me, and warning Friends of me, I ſhall in the living truth open my heart, and unfold my breaſt innocently and nakedly unto you, concerning this particular: That the truth of God manifeſt amongſt Friends, I never did, neither do I diſown, God is my witneſs, but in the fear of the pure God I declare it. I confeſs and own that there is no othet truth or way of ſalvation but what hath been, and is manifeſt amongſt Friends that abide in their meaſures of living knowledge given of God; neither did I ever deny or forſake Friends Aſſemblies, though ſuch things may be falſly charged againſt me; but this I do teſtifie unto you in the name and truth of God, that *G. F.* and ſome of his ſervants have endeavoured to ſhut me out from amongſt you, both by their reviling words and writings, ſuppoſing thereby to take away the ſtrength of the teſtimony of truth God in his mercy hath manifeſted in me, as alſo to keep him from owning publike judgement for theſe crimes and capital offences hereafter mentioned and charged againſt him, which ſubtile evaſions in the Light of truth and righteouſneſs is ſeen and diſowned, and as he hath cauſed others to confeſs and acknowledge their offences, and to own publike judgement for them, according to his own Law and Rule he ought to do the ſame, and this is no other but really according to the Law of Equity, to try a man by his own Law, or meaſure him by his own Rule; ſo that to call him to an account for his offences, as he hath called others, is juſt and righreous before God & juſt men, it is but the ſame meaſure he hath meaſured to others, (as may be proved which is meaſured to him again; and many, or the moſt part of theſe things which are now charged againſt him, hath been charged upon him two years ago, and ſeveral of his own boſom-friends nominated to have the hearing of them, as *John Bolton*, *Gerard Roberts*, *Gilbert Laytie*, and ſeveral others whom I deſired might have the examination and tryal of theſe things, and judge of them according as they found them, in, and by the Law of truth and righteouſneſs, which he hath hitherto neglected and refuſed, which is a ſignal teſtimony that he acknowledgeth himſelf guilty of them; for he that is clear from guilt, need not fear the judgement of truth; but the guilty ſtarts aſide, and he hides himſelf from judgement; but I know that judgement will find him out, he cannot, nor ſhall not eſcape it. And now my dear friends, I ſhall clearly and innocently ſignifie unto you why I do publiſh theſe things; Not in enmity, God is my Witneſs, I have no prejudice in my heart againſt the man, but becauſe the Lord hath laid it upon me, and I dare not diſobey the Lord herein. I could have been willing to have born it all, and have buried all theſe things in the Land of everlaſting Oblivion, if the God of my life had not laid it upon me; for I take no pleaſure in laying open of any mans nakedneſs or weakneſs, or diſcovering any mans offences, crimes or tranſgreſſions, nor in the publication of ſuch things; but I ſee that God is juſt in all his ways & works,

and

and will render to man a juſt recompence of reward according to his works; ſo that as *G F.* hath been very active in ſearching after the knowledge of the failings and offences of others, and in publiſhing of them, and in uſing ſeverity towards the offendors, now it is the will and pleaſure of the juſt God to have his offences made manifeſt and publiſhed; & herein this Scripture comes to be fulfilled, *There is nothing hid, that ſhall not be revealed; what is done in ſecret, ſhall be revealed on the houſetop, &c.* So that dear Friends, ſtand ſingle in the naked truth, and in the impartial judgement, and you will ſee that the manifeſting and the publication of theſe things concerning this man, is juſt at the hand of the righteous God, and mine, who hath no other end in it, but to anſwer the mind of the Lord, who wil make manifeſt the hidden things of darkneſs, and bring to light that which hath been veiled in obſcurity, that nothing may ſtand before him but purity and naked ſimplicity in his choſen people: And whereas *George Fox* hath called himſelf the Son of God, and alſo ſaid, *I am the Seed*, which he might as well have ſaid, I am Chriſt; (for we know that the Seed is Chriſt) I do deſire Friends to judge impartially of his fruits, whether or no the Son or Seed of God ever brought forth ſuch things as theſe that follows? And whether or no ſuch have not been, and are yet deceived, who have eſteemed, and do eſteem him infallible?

And though he hath been in his day and time ſerviceable in the work of the Lord, yet that will not ſave him from judgement in the day of his tranſgreſſion. So long as he ſtood innocent and faithful, God honored him with the glory of his preſence, and proſpered his work in his hand, and he was ſeen by many in the Light of righteouſneſs, to be a glorious inſtrument, and had high eſteem of me & many others in *Iſrael*, and he was exceeding honorable at that time, and ſo long as he did abide in the perfect zeal of God's glory, & continue and keep in the innocency of the Lambs life, in the true diſcerning and judgement, he had (as he was worthy) double honor; but ſince he hath ſought to exalt himſelf and throw down others to ſet up himſelf in the higheſt place in the ſeat of God, to rule as Lord over God's Heritage, his glory hath faded, and he ſuffered to be enſnar'd, & to fall into divers temptations, as hereafter wil at large appear, that man's weakneſs may appear, & his glory be ſtained, that God alone may have the glory of his own work, *who is jealous of his honor, and will not give his glory to another.*

And this is ſeen in the Light of Divine glory, that many eminent inſtruments in the work of Reformation, have brought ſhame & confuſion upon themſelves in ſeeking to exalt themſelves over the people which have had a high eſteem of them, and looked upon them above their places, which hath kindled the wrath of God againſt them, who once employed them in his ſervice: Therefore O *Iſrael*, give thou the honor and the glory unto thy God alone, and to his Government only do thou ſubmit, leſt thou be charged with the guilt of this ſin in overvaluing or too high eſtimation of ſome ſuch inſtruments as God hath employed in his ſervice, through affection (and the undervaluing of others through diſ-affection) that thou give not the glory, honor & praiſe to the creature, that properly and wholly belongeth to the Creator, who is over all, God bleſſed for ever; the deſire of my ſoul is, that this ſin may not be found in thee, nor laid to thy charge: The Lord hath ſaid in the zeal of his own glory, *That all the idols of the earth ſhall be abolished, and that the haughtineſs of man ſhall be laid low*; ſo that

all men, though never so high in esteem, that seek after their own private interest (and not the good of others) & through subtilty and policy seek to usurp Authority over the Consciences of God's people, & to enthrone themselves in his Judgement-seat, to give forth Legal Prescriptions, & to enjoin the performance of any external form of practise, such the God of Heaven will abase & throw down, and make them as contemptible in the eyes of the most innocent in *Israel*, as ever they have been honorable. Therefore, O *Israel*, beware of these things, lest the Lord of glory break forth in his fury, and turn his hand against thee, & scatter thee amongst the *Heathen*, as he did *Israel* of old, who through disobedience and ambition provoked him to wrath. This warning is in pure love, and in tender compassion to your immortal souls, and according to the command of God, and the true motion of his eternal Spirit. And now I shal proceed to lay to the line of true Judgement, the several crimes & offences of *G.F.* and do call to him to answer to his charge through judgement and publike confession, or otherwise according to righteous judgement and justice to come to a hearing & due examination before some sound Friends in a publike Meeting which may be named & ordered for that purpose, where he may have liberty to clear himself if he can, of, or from any of the things charged against him.

1. Thou *G.F.* sent Papers with thy hand at them, throughout the several Churches in the several Counties, for friends to nominate and appoint such as they esteemed fit for the place of *Magistracy*, and to send their names to *London* to be presented to the then present Power to be commissionated by them, which was in direct opposition to the doctrine of *William Dewsbury*, who said publikely in many Assemblies, *That he had a command from God to declare and publish among friends (as many are Witnesses) that there should not be a man in Israel to rule one over another, but that the rule and authority of man should be overturned, & Christ alone rule in the hearts and spirits of his people.* Now I desire that Truth in all may judge whether that this would not have been great confusion in *Israel*, if the Lord had not crossed the purpose of *G.F.* and frustrated his end & intentions in this particular, as also have brought great sufferings upon friends, being found in the place of *Magistracy*: As also this may truly signifie, that he had an end to himself, and a secret purpose in his heart as to exalt himself in the Government of the Nation; for if he had perfected his purpose in getting Friends up in the seat of Justice, it might truly be supposed that he would have set himself over them, & that they should have acted nothing but through or by him & his order; & this is clear, that if *William Dewsbury* had a command from God to cry down the Rule and Government of man, *George Fox* had none to set it up.

2. A Letter went forth in his Name with his hand at it, or the Letters of his Name, for *all that had been Officers and Souldier in the Army, that were put forth upon the account of truth, should send up their names to London to be presented to the then present Power, that they might be returned into their respective places*; which the Light of truth in many judged & condemned; & there were many amongst them & is at this day, that could not, nor cannot bear a carnal sword for conscience-sake; therefore consider whither this man would have led people, if his purpose had not failed: & if he had accomplished this thing, & friends had been found in actual Arms at this Powers coming, it might have caused the ruine & destruction of many innocent people; but blessed be the God of peace & love, who stopped the issue of that design: But this also clearly evidenceth, that there was a secret intention of the usurpation of external Government.

3. He

3. He ſent a paper to judge *John Hall* upon a lying report, as was proved, & poſitively charged that upon him which he was clear from; upon which publike falſe accuſation and judgement, according to *George Fox*'s own Law, he ought to make confeſſion, and to own publike judgement upon it, being a publike Fact: And this the truth requires of him, to ſatisfie his own Law in this particular; for he ought to do himſelf to others, as he hath done by them.

4. He judged an innocent woman *Jane Stoakes*, as a carnal Whore, ſent Letters with falſe Accuſations amongſt friends, to reproach & render her contemptible, to ſtop the teſtimony of truth God had manifeſted in her; as alſo he would not ſuffer her to be aſſiſted in her journey to *Rome*, where ſhe was commanded of God to go, which ſhewed his envy end uncharitableneſs, and alſo the want of diſcerning, who could not ſee her ſervice for the Lord there, which ſhe faithfully performed, notwithſtanding his envy againſt her: And for this notorious publike crime in defaming her, and not aſſiſting or permitting her to be aſſiſted out of the publike ſtock provided and ordered for that purpoſe, he ought alſo according to his own Law to acknowledge the ſame upon his knees, & own judgement publikely in all places where he hath defamed her, which his own Law requireth of him, and the truth cannot own his Authority, until he hath ſatisfied and fulfilled his own Law in this particular.

5. The ſaid *G.F.* ſent *George Baily* into *France*, who dyed in priſon, who confeſſed to me *he had no command from God to go in his ſervice, neither did he know any particular place to go to in France*; whoſe blood is, & wil be required at his hand.

6. The ſaid *G.F.* contrary to the principles of truth profeſſed by us, he vindicated and juſtified the practiſe of Water-baptiſm in *Humphrey Wooldridge*, who in water baptized a woman one of his diſciples he ſent forth to miniſter; which was a publike fact, and required publike acknowledgement and judgement according to his own Rule and Law.

7. The ſame *G.F.* when he is in *London*, takes upon him the place of God, and orders thoſe he accounts Miniſters in his will, and ſends them to the ſeveral Meetings in and about *London*, ſaying to them particularly, (to my knowledge) *Thou muſt go to ſuch a place*; and to another, *Thou muſt go to ſuch a place, or ſuch a place is ordered for thee*; and thither they muſt go, whether they have any command or motion from God to go or no; and in his abſence leaves one of his moſt eminent ſervants to order the reſt eſteemed Miniſters in his place on the firſt days, who alſo orders them by word of mouth, or gives them a piece of paper; which thing the ſoul of the righteous God lothes, and the ſeed of his life bears teſtimony againſt, for the which he muſt come to judgement.

8. He ſent forth *Milborough Smith* into the Miniſtry, and bid go and be a Mother in *Iſrael*, when ſhe was with a Baſtard-Child, and was ſhortly after delivered of it; which ſhews his inſufficiency and want of diſcerning to officiate ſuch a place, as alſo his fallibility and uſurpation, which is likewiſe for publike judgement.

9. The ſaid *G.F.* in envy writ a paper in pretence of an Anſwer to a Book of innocent *John Perrots*, called *Vnity and Amity*, which he ſent amongſt friends in the time of his perſecution, which was judged by the eternal Power and Life of God in ſeveral of his ſuffering ſervants; which was alſo a publike fact for publike judgement amongſt friends. And here he hath turned his hand againſt the choſen and annointed of God, which wil in the end prove to his own hurt.

10. *George*

10. George Fox in his Book tituled, *The Honor amongst the Jews*, calls the Hat *an earthly thing, and a thing below the Worship of God, and the dignity of a man*, and speaks much against the putting off the Hat; but now he goes to set it up as part of God's Worship, and saith. *He hath unity with none but such as put off their Hats in prayer*: So makes it clearly manifest, that he is changeable and fallible, and that his unity stands in an earthly thing, and in that he confesseth is below the worship of God; and here he would set up a form, and tye the Lords free people to the performance of an external practise, contrary to the liberty of the free Spirit of Life, which ought in all things to order and exercise Gods chosen Remnant, who are only and alone to be ordered in the performance of all duties and practises, according to its leading and immediate motion, which is also to be denied and judged out, as the entrance or inlet of idolatry into the Church, which all impositions and penal injunctions lead unto.

11. He also reviled and reproached me, and judged and condemned me in several papers which he hath spread up and down the Countreys amongst Friends, for the very same thing which he acknowledged (in *Gerard Roberts* Chamber) two yeers or more ago, that the power had remitted; which shews his envy and confusion: But this his end in so doing (as the clear-sighted in *Israel* may discern) he thought thereby to raise prejudice in Friends against me, that they might not receive me nor my testimony, that so I might be quite disabled, and the strength of truths testimony God hath manifested in me, might be taken away, that so I might have no power to call him to an account for these things God hath laid upon me to charge against him: But blessed be the Name of the pure God for ever, who hath given, and doth give me strength and courage in his truth to clear my Conscience in obeying his wil in this thing, which in the end wil come heavy upon him.

12. His cowardlines in shrinking in the time of persecution, his shifting from place to place both in this City and Countrey, to shun a prison, or to avoid suffering, is for judgement, many in *Israel* took notice of it; where there was danger, he sent others, and would not go himself: He sent *Thomas Richardson* to *Ely*, but refused to go himself when Friends desired him; and the man was put in prison, and would have given it under his hand, if friends would have suffered him, that he knew not whether the Light of salvation was in every man or no. And such dark ignorant men he sends forth to burden the Seed in Friends; yet they will cry up his Name, and receive Orders from him, and be his servants or slaves, which the Light of pure wisdom disowns and judges, and he must come to the bar of Justice, and receive the sentence of condemnation for such things; for the truth will not, nor such as live in it, justifie him in these or the like practises.

13. He sent papers of enmity, and set his servants on work in *Barbados* and *Virginia*, to judge and reproach innocent *John Perrot*, *Jane Stoakes* and *Elizabeth Harris*, who were moved to go in the service of the Lord, which is contrary to truth, love and mercy; which practise is also for perpetual judgement.

14. The said *George Fox* did cause *John Fretwell*, *Christopher Gilburn*, and *James Naylor*, with several others, to go down upon their knees before him publikely amongst Friends (which is gross idolatry) and there and then upon their knees to make their confession, and own judgement upon what he charged against them, before he would own them, or receive them into unity a-

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amongst Friends, which practise the Seed of God lothes and abominates, and it is but according to his own Rule and Law that he upon his knees should confess to, and own publike judgement upon what is charged against him; for if a man make a Law, he ought to observe and keep it.

15. His writing and speaking against Pulpits and high-places upheld by others, and allowing such like things in our own Meeting-places, which he hath been told of, is for judgement; and his several forms concerning *Marriage*: First, He sent out his Orders to the several Churches, to publish Marriages three times publikely in meetings, and now he sends forth another to contradict that, to lay it before Men-friends Meetings, as also before Women-friends Meetings, and they must have their approbation before they take one another; and this shews his changeable spirit, and his fallibility; and all these his prescribed Laws and imposed forms are out of the truth, and with it judged; yet the Marriage in the Lord is owned to be lawful and honorable, and publication also according to the immediate motion of the Spirit of Love and Life, that joins in one, and makes of two one flesh.

16. The said *G. F.* hath allowed [after notice] of *John Moon's* going abroad in the Ministry, and hath sent him abroad as a Minister since he hath prophesied lyes publikely amongst friends, saying and affirming, that there should not be a wicked Magistrate in *England* within two years time, which is near expired: And further said, That if that which he then spoke did not come to pass, the Lord never spoke by him: Which I lay to the line of righteous judgement in all friends, to judge of this matter, whether or no the lying spirit ought to minister in *Israel*, yea or nay. Surely, surely the just God will plead with some for these and the like things suffered and countenanced in *Israel*.

17. His being shut up in a room in *Newgate-Market* with *Margaret Fell*, several hours, and none suffered to come into them, though several endeavoured it, hath not the savour of honesty in it; but I shall leave that to the Lord to judge of, who will reward them according to their works. And it is also reported amongst friends, that the said *George Fox* & *Margaret Fell* did so carry themselves each to other, and walk so unseemly and undiscreetly at the House of *Elizabeth Trott* when they lay there, that she questioned their honesty, and was weary of their company; and what this doth signifie, let truth and innocency judge.

Lastly, The said *George Fox* contrary to the doctrine and practice of Christ and the Saints, hath gone himself amongst friends in and about this City, to revile, reproach and backbite the innocent, and also hath warned, and sent his servants to warn friends for entertaining such as he disaffects and envies, so would not leave them a place to rest in, but would even force them with violence from the truth, if the Lord by his mighty power did not preserve them: As likewise in other places he hath gone about in the same manner, which practise is for eternal judgement and condemnation: It was not, nor is not the work of the true Spirit in the Saints, to hate and envy their Enemies, nor to pursue them from place to place with false railing accusations, much lesse the people of God, who in a large measure have suffered in innocency for his Name and Truth, as *G. F.* hath done, and now doth, which is a true sign, or signal testimony that he is not in the true Spirit, the Spirit of Love, but in the contrary, which is not to bear rule, nor predominate in *Israel*: It is, and was the

the Doctrine of Christ and the Saints to love their enemies to gain souls to God with meekness and love, and also their practise to restore or regain such as were ensnared through temptation, in all tenderness and bowels of compassion, and likewise to seek after the lost sheep of the House of *Israel*, to fetch them back into the fold of rest: They did not as *G.F.* doth, drive by force away such as he looks upon as gone astray, which clearly proveth that he is out of the power of the healing, restoring Spirit, in the devouring nature, which forceth me (with many others) to deny his Authority, and to bear a living testimony for God against his works, practises, usurpation and Lordly Dominion, who seeks in the strength of his subtilty to set up himself in the seat of Christ, to rule over the Consciences of God's chosen Remnant, which is no other but the Sun of the Morning, which hath not kept his first habitation, which the God of *Israel* wil dethrone and cast down.

And this I testifie in the Name of the Lord, in a clear discerning, and perfect understanding, that *G.F.* hath turned his hand against, and struck at the most glorious appearance of the life of God these several years, in the dearest of God's people; and it is not only the Hat, and the other things reported amongst friends, which causeth *G.F.* to turn against *J.P.* but because of that beautiful life God hath manifest in him, which to the simple and innocent-hearted in *Israel*, did appear more amiable and glorious then his Ministration; & because that the virtue and sweetness of the clear life of God manifest in *J.P.* drew the Virgins in *Israel* after it, therefore *G.F.* hath sought, and doth seek with violence to destroy that which is most excellent and glorious, that he may have the honor and glory to himself, which many in *Israel* in the Light of truth have seen, and do see; and since the spirit of *Saul* entred *G.F.* behold how he hath lost his strength, and how his glory hath faded; *He that hath an eye to see, let him see, and an ear to hear, let him hear, and also he that can receive it, let him, this is a true and faithful testimony.* And mark furthermore, he doth not only pursue and seek to destroy the life of God in J.P. and to hinder the testimony thereof from going forth in *Israel*, but also in all such as own, love and affect his innocent life; which manifests clearly to the impartial understanding in Israel, *That he seeks to destroy the Son and Heir, to make the inheritance his own: for seeks to exalt himself, and after his own glory, and not to exalt the Lord and his alone glory: But the Lord of Life and glory is arising in his mighty power, in the zeal of his own honor and glory, and will stain the glory of all flesh, and throw down, and utterly overturn the rule and governments of man in* Israel, *and will set up his own governments and heavenly authority over all, in the hearts and consciences of his chosen people, and they to his Sceptre alone shall bow, and shall not be enslaved through the usurpation of ambitious man.*

London the 8th. of the
6th. Mon. 1663.

By one of the despised Remnant, who sets up no man, but seeks only the exaltation of God's alone glory, and honors all men in the Lord, and owns all men in their places, known by this Name,

JOHN HARWOOD.

THE END.